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VOL. X. May 1926 NO. 2

The EUROPEAN HARVEST FIELD

Scripture Expositions
Prophecy and Doctrine
Missionary Letters from Europe

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This Month:

THE NEW RELIGION. Part II
By I. M. Haldeman, D.D.

THE PRAYERS OF OUR LORD
By A. C. Gaebelein, D.D.

ANOTHER GOSPEL
By H. A. Ironside

MISSIONARY JOURNEY TO BOIVODOVO
By Pavlina Dimkova

COLPORTAGE IN PECHERI
By Ivan Morjakoff

Missions in Many European Fields.

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WHY THE TITLE

American-European Fellowship

For Christian Oneness and Evangelization

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship is with the Father, and with His Son Jesus Christ.—*I John 1:3.*

CHRISTIAN ONENESS

That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one, I in them, and Thou in me, that they may be made perfect on one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.—*John 17:21-23.*

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—*Romans 10:13-15.*
Go ye therefore, and make disciples of all the nations.—*Matt. 28:19.*

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls

---

American-European Fellowship for Christian Oneness and Evangelization

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All gifts will be promptly acknowledged and used as designated. Information and sample copies of the magazine cheerfully furnished, and the hearty co-operation and prayers of all Christian people earnestly solicited. Make Checks, Drafts and Money Orders payable to Col. E. N. Sanctuary, Treasurer; in Canada to Mr. Wilson Fenton, 50 Main Street, Toronto.

OBJECTS

1. To encourage Oneness of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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THE NEW RELIGION
or
Athenian Culture and Christianity

By I. M. Haldeman, D.D.
Pastor, First Baptist Church, Broadway and 79th St., New York, N. Y.

"For the Athenians and strangers which were there, spent their time in nothing else but to tell or hear some new thing." (Acts 17:21).

PART II

And this cross of Calvary works.

It works as the appeal to creatorship and providence can never work.

It works indeed! Wherever that cross has been lifted up, human hearts have been drawn as by an infinite magnet and lifted to God, the stoniest hearts have been melted and turned to hearts of flesh, and human love has poured itself forth in unceasing devotion to His name. And on the same basis of the sacrificial cross the New Testament writers appeal to Christians to love their fellows. If the infinite and holy God could come forth and take to himself a humanity in which he might die for us, how ought we for whom he died, "Children of wrath even as others," to love those who are in a category of antagonism to God no worse than our own. They say, "Hereby perceive we the love of God. *Because He laid down His life for us.*"

Mark it well!!

God's love declared, not by creation's power and providential care, but by the unspeakable fact that *He laid down His life for us.* And then, because of this, comes the rest of that marvelous phrase, "And we ought to lay down our lives for the brethren."

This proposition then of love to God and love and service to man, rests on the basis of the cross. On that basis Christianity has gone forth to the uttermost parts of the earth and appealed to the coldest hearts. On that basis it has moved the sons of men till a flame of love to God and love to man has burned in a ring of unselfish glory round the world.

And the new religion takes this proposition from Christianity, takes it out of its divine connection, cuts it loose from its inspired basis and annexes it as its own. Let me show you the meanness of it.

The Once Imperial City Recalled

One May night I was in the Roman forum. I had spent the day wandering through the ruins of the Caesars' palace. I had climbed the Septizonium and looking across to the Alban hills had dreamed of the Sabine farm, of Horace and his splendid lines. I came down and passed where Paul stood before the Caesar, came out and, for a moment, halted and gazed at the glory sky as the sun passed slowly westward to Ostia and the sea. Here where I stood Cicero had flung his philippics against a Cataline. There was the sacred way just turning over the Velian hill, and in my mind was the vision of the pageants that had swept thence to the Capitoline crest. I passed under the arch of Titus and in the coming twilight began to lose myself amid the intricacies of the once imperial city. Suddenly I found myself face to face with a low building of common construction, but united to it, in some incongruous fashion, the marble fragments of an ancient portico. Somewhere in the Middle Ages, in the internecine strife of the fallen city, this portico from a noble Roman temple had been rent from its true relation and annexed to this plebeian heap.

And this is what the new religion has done.

It has stolen the portico of love to God and love and service to man; it has torn it loose from the temple of divine Christianity and its basis of the sacrificial Christ and sought to build it into this clay hovel of human invention, claim it as its own and call it new.

New!

Whatever there is of religious value, of spiritual suggestion or hope in the new religion has been stolen, borrowed or garbled from Christianity. What there is in that is iconoclastic and infidel, is simply old infidelity in a new suit of clothes, speaking English instead of Greek, and wearing the mortarboard hat and gown of an American University president instead of the robe of a Greek or Latin philosopher.

There is nothing new in the new religion.

3. The fallacies of the new religion.

It is a fallacy to seek to build a religion without authority. What is a religion without authority?

Let me ask, what is a government without authority?

Look yonder at Louis XVI in the Hotel de Ville. See how the mob put the red cap on his head, slap him on the back as a good fellow and shout liberty, fraternity and equality. Dignity and authority trampled under foot. The day that king allowed the women of the market, the brazen viragoes of the gutter, to draw him from Versailles to Paris, authority was thrown into the ditch and the transition from the palace of kings and the line of a thousand years of rule to the guillotine where the king lost his head and legitimate government came to an end, was a simple sequence to the hour when authority was dethroned.

What is a religion without authority?

Cause of the Civil War

Let me ask, what was the cause of the bloody war between the states? It was because the word "nation" was spelt with a little "n" and the individual state with a large "S," the one state of Virginia being able to borrow money at a cheaper rate than the government of the United States. The source of that fearful war was the lack of governmental authority. Not till the word "Nation" was written in crimson capital letters on the heights of Culp's hill at Gettysbury, and every white star in the blue field of the flag was made whiter by the purity of American patriotism; not till every red stripe was deepened by the heart's blood of the best life of this land; not till authority took the place of uncertain partnership, did this country draw the breath of a definite governmental life.

What is a religion without authority?

It is as a government without authority—it is anarchy, rebellion, confusion, conflict.

What is religion without authority?

It is as a man without backbone. There must be backbone, there must be frame work on which to build muscle and tissue and organs if you would have a symmetrical, living man.

Religion must have bones in it. It must be full of bones, and these bones must radiate from a central backbone. There must be a skeleton, a framework on which to build muscle and tissue and organ if you would have a symmetrical, living religion.

To talk about a religion without authority is as childish as to talk about building a house without foundation, or tying a knot in a rope of sand.

A religion without authority is an indescribable fallacy.

It is fallacious to set up a religion which denies the deity of Christ.

Admit that Christ was not God, then he was either the most arrant imposter the world ever knew or a poor, weak, degenerate, self-deceived brain. In either case he is not fit to be head of a religion.

And yet we are told with all seriousness that in proportion as we set aside the deity of Christ, relieve him from the burden of miracles, bring him out of the realm of the supernatural and grade him in the category of a good, but natural man, we shall exalt him into the wider love and fuller apprehension of the sons of men.

How can you exalt an imposter or a weakling in the estimation of men? And if Jesus Christ was not God he was one or the other.

In the language of the street I might well say, "What are you giving us?" Is it thought we have no books, that we are confined in our reading to a five-foot shelf, or that there are no thought forces outside the Areopagus of New England?

It is a fallacy to seek to build a Christian religion which denies the Trinity.

What is the Trinity?

There is Even a Trinity in Light

The next time God gives you one of those clear days which makes everything within you vital and vigorous, recognize it as due to the presence of that all-embracing mystery we call light.

And what is light?

Light is one substance with three properties, the actinic, luminiferous and calorific. In spite of the fact that the properties of light are distinct they cannot be separated from each other. Where the one is the others are. Where the actinic is the luminiferous and the calorific are. Where the luminiferous is the actinic and the calorific are. Where the calorific is the actinic and the luminiferous are. The actinic can neither be seen nor felt. The calorific cannot be seen but may be felt. The luminiferous is both seen and felt and is the revelation and expression of the other two.

What an absurdity it would be to reject any two of these properties and call the remaining one light.

Nay! light is one and yet three. Light is three and yet one.

And Holy Scripture says, "God is light."

God is one being—one God and yet three persons, Father, Son and Holy Spirit. In spite of the fact that the personalities are distinct they cannot be separated from each other. Where the one is the others are. Where the Father is the Son and the Spirit are. Where the Son is the Father and the Spirit are. Where the Spirit is the Father and the Son are. The Father can neither be seen nor felt. The Spirit cannot be seen but may be felt. The Son can be both seen and felt and is the revelation and the expression of the other two. What an absurdity it would be to reject any two of these persons of the God-head and call the remaining one God.

Nay! God is one and yet three. God is three and yet one.

And these three distinct persons, Father, Son and Holy Spirit are one God in which we neither confound the persons nor divide the substance. And these three in the one infinite Godhead work out in their indivisible unity, redemption, righteousness and final glory, in the name of Christ, and in their unity alone make Christianity possible.

A Divine Mystery or a Vulgar Puzzle

A mystery!

Beyond all question. And what is a God without mystery? What is a God whose infinity a finite mind can grasp?

But between a mystery and a puzzle there is an Atlantic Ocean difference. The Trinity is a divine mystery, the simplest statement concerning which may well call upon all the intellect and heart in a human being. But a "multiplication of infinities" is a vulgar puzzle which might well produce laughter in the bottomless pit.

It is a fallacy to set up a religion based on the processes of personal evolution and seek thereby to bring forth the divinity in an individual life. You might as well attempt to gather grapes of thorns and figs of thistles, or turn a stone into a son of God.

It is fallacious to seek to build a religion which bids men look within themselves for hope. You might as well exhort a man to look down the crater of a flaming hell.

It is a fallacy to build any religion which ignores the controversy between sin and holiness; between a being who hates holiness and a holy being who hates sin.

It is a fallacy to build a religion which does not seek to bring the conscience of man into accord with the conscience of the universe—that is to say, the conscience of God.

Religion Without Atonement is a Fallacy

In a world where God invariably punishes every violation of his law before he forgives it, what folly, what worse than folly to set up a treaty between God and man which does not rest upon a basis of satisfaction rendered to God, satisfaction to his law, his government and being. What a fallacy to attempt to set up a religion which denies the necessity of atonement; a necessity written into the very fabric of things; written in the law of heredity; written in personal experience and echoing in the words and the truth, "Whatsoever a man soweth that shall he also reap;" revealed in every electric chair and hangman's rope and coming down to us with unabridged accent in the unrepealed original law of God, "Whoso sheddeth man's blood by man shall his blood be shed." A necessity illustrated, repeated, typified, reannounced and affirmed from Eden's gate where the first victim is slain till that hour when Jesus cries, "It is finished," and an apostle says, he "died for our sins according to the scriptures;" not only in fulfillment of the Scriptures but according to the doctrine of the scriptures—that is—sacrificial atonement.

Oh, the fallacy of a religion which does not satisfy the conscience of man with the satisfaction that satisfies the conscience of God.

But why go further? Think of the fallacy of a religion which sets aside the supernatural, shrouds the grave in silence and shuts man up to a limited life of forty or fifty or sixty years—a quick, sharp pain—a gasp for breath—death—the brave clods and—forgetfulness.

Is that the cure-all for the twentieth century?

Is that the latest thing the Athenian culture of the hour can give us?

Is this the best product of a university course?

In a world of perplexities, tragedies and woes, has the Athenianism of the twentieth century nothing better to offer than a religion without authority, a faith without doctrine, and a Christ without character?

It Has No Remedy for the Pain of the Soul

For the heartache, for the memory of yesterday's sin that bites as the sharp tooth of a ravening wolf, has the new religion nothing better to offer than the knife of the surgeon to cure the disease of the body; has it no medicine for a mind diseased, no remedy for the pain of the soul?

As our eyes grow dim with age has it no vision of a holy city, a haven of rest; when life's fitful fever is over here has it no nobler pulse-beat to give us there?

When we stand on the threshold of the five minutes after death can it do no better than take away from us all the sweet stories of heaven we learned at our mother's knee? When we stand at that place where the ways part, where time is no longer a high road and eternity unrolls a dim uncertain route, can it give us no better sign-post than an interrogation point, no better direction than a guess?

If it be so—then this new religion is the most forlorn, the most hopeless, the most fallacious, unintellectual, cruel, heartless, concept of human limitation, contradiction and confusion, ever invented within a dry, moistureless skull, to deceive and betray the troubled soul of man. For bread it gives us a stone, for a fish it gives us a serpent. Instead of a living, sentient, thrilling religion, it is a mummy, a juiceless, withered mummy. Instead of setting us upon a foundation it flings us into a sea which has no shore and whose broken waves continually toss us into the deeper depths of unsounded darkness.

Oh, New Religion! thy name is fallacy and thine outcome—despair.

Shutting Out the Life and the World to Come

4. What would happen if this new religion should become universal?

Three things would happen.

The world would become materialistic, latitudinarian and utilitarian.

It would become materialistic.

The moment you shut out the life and the world to come; the moment you shut man up to the life that now is, you have made him a materialist. He says, Let us eat and drink for tomorrow we die. Let us seek and delve and lay hold of earth's treasures that we may enjoy earth's pleasure while we may. Shut out from God and a future in which to know and enjoy him, man is but a sensualist. No matter though his soul may fly on the wings of song almost to the zenith; no matter though his genius may flash forth in every plane of aesthetic culture and refinement be found in every accent of his life, he is at the best only a sensualist, living, governed, and governing by the material senses, with no larger vision than the things that are seen, and no deeper inspiration than the things which are temporal.

The world would become latitudinarian.

With a religion preaching anarchy in mind, there would come latitudinarianism—lawlessness in desire and lawlessness in deed. With dethronement of authority in religion there would be overthrow of any settled standard in morals. What is considered today's evil might be tomorrow's good; the wrong in one latitude might be virtue in another, and fixity of law in any direction would be resented as a limit to human action and an appeal to anarchy in the name of freedom.

The world would become utilitarian.

Utilitarianism is self-defence.

You have policemen in your cities not because you love righteousness and truth in themselves or because you are specially interested to maintain the

integrity of your neighbor's *meum et teum,* but because you do not wish your own domain invaded.

With lawlessness, moral and physical, breaking out as a consequence of materialistic latitudinarianism in religion, men would be forced to come together and erect some final standard in morals, some absolute and definite form of authority; and thus, in the end, instead of authority enthroned in grace and acting in love and benevolence to individual lives, you would have a centralized tyranny in which the personal hope would be sacrificed to the general concept.

The world would be filled with educated and trained animals from whom all sense of a personal God would have disappeared; a world in which all true perspective of personal responsibility would be absent; a world in which every advance in Athenian culture would serve to make man a stench in the nostrils of the Almighty and would cry aloud that he should come and sweep such a race of worthless, fruitless beings from the face of the earth.

Many Will Depart from the Faith

5. Finally, the prophetic import of this new religion.

The import is clear enough.

The Word of God has told us in unmistakeable language that in the closing hours of this age many will depart from the faith once for all delivered to the saints, the church will refuse to endure sound doctrine, false teachers will enter in, denying the Lord that bought them; denying his virgin birth, his resurrection and his coming again; teachers who will turn the people from the truth and turn them to fables, the wisdom and conceit of men. Holy Scripture tells us that when these things begin to come to pass the true Christian is to look up, lift up his head for his redemption draweth nigh; the Lord himself will come and will take the true church to himself and pouring forth his fierce but long delayed judgments on the earth, vindicate the righteousness and the truth of God.

The New Religion is one of the signs of the times.

It is a witness that God is making the wrath of man to praise him by verifying his Word in fulfilment of the very evils and iniquities it has foretold.

Where Do You Stand?

Where do you stand?

Do you stand with the old religion, the religion of your fathers and mothers, the religion that has filled the world with sweetness and light, carried it through the breakers of sin and shame and given it the saving vision of heaven and God; or, do you stand with that new religion which denies the Bible of God, the God of the Bible, and rejects that Christ of the cross and the empty grave who has said, "No man cometh unto the Father by me?"

Do you stand with that new religion which begins with a doubt, ends with a guess, and has no tomorrow?

Where do you stand?

———::———

DR. HALDEMAN'S NEXT ARTICLE

In the June number we will present another article by Rev. I. M. Haldeman, D.D., entitled "The Devil's Righteousness; or Cain Come to Town Again," a most timely and important commentary on present-day conditions.

THE PRAYERS OF OUR LORD

By A. C. Gaebelein, D.D.

Prayer holds a very prominent place in the past, the present and the future work of our Lord Jesus Christ. As one with God in all eternity prayer was an impossibility for Him. But when He came in incarnation and the mighty Creator humbled Himself to become obedient unto death, even the death of the cross, prayer became a necessity for Him. Prayer is the expression of human dependence upon God. He came in the form of a servant to live that blessed life of trust in God, dependence upon God and obedience to God, therefore prayer is so prominent in that perfect and wonderful life. We hear of Him, whom Gabriel before His birth called "that holy thing," in the Twenty-Second Psalm "I was cast upon Thee from the womb. Thou art my God from my mother's belly!" His own Spirit indited these words and only in Him, the Wonderful, they were fulfilled. In the entire book of Psalms the prayers of the Lord Jesus Christ are prewritten. The Psalms may well be called the prayerbook of our Lord. Many of the utterances of dependence, the expressions of deepest soul exercise, of loneliness, poverty, rejection and reproach were written by the Holy Spirit in anticipation of the coming into the flesh of God's holy Son. And when He who was rich became poor for our sakes He made all these utterances His own and, no doubt, expressed His submission under God, His trust in Him, His loneliness in a world which hated Him, His soul agony and suffering in the inspired language of many of the Psalms. How often the Gospel records tell us of His long seasons of prayer and communion with God. "He went into a mountain apart to pray, and when the evening was come He was there alone" (Matt. xiv:23). "He went out into a mountain to pray, and continued all night in prayer to God" (Luke vi:12). "And in the morning, rising up a great while before day, He went out, and departed into a solitary place and there prayed" (Mark i:35). Thus it was prewritten in the Fifth Psalm, "My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee and will look up" (Ps. v:3). He prayed when He was baptized (Luke iii:21.) Prayer preceded His transfiguration and as He prayed His countenance was altered (Luke ix:29). He continued all night in prayer before He called His disciples to choose the twelve Apostles. He prayed as the death of the cross loomed up before Him (John xii:27). And there we see Him praying with strong crying and tears (Heb. v:7), in the garden Gethsemane. There He kneeled down and prayed; He fell down (Mark xiv:35), on the ground and then "being in agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground." Undoubtedly the One Hundred and Second Psalm is a prediction of the Gethsemane prayer.

He taught "pray for them who despitefully use you" (Luke vi:28). He did so Himself. "For my love they are my adversaries, but I give myself unto prayer" (Ps. cix:4). On the cross He prayed for His enemies. He was numbered with the transgressors and made intercession for the transgressors (Is. liii:12).

Much more about His prayers down here might be added and even then we would not have sounded the depths of that blessed life lived here in dependence on God.

And the things He might have requested from God! "Thinkest thou not that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? (Matt. xxvi:53-54). What a submission under Him, whom to glorify He left Heaven's Glory! What an *example* He has given to us, who possess His life and thus abide in Him. We ought to walk even as He walked (1 John ii:6), that is a walk of trust in God and obedience to Him. Only as we follow the blessed footsteps of Him, who passed through this great wilderness and has left the path for us, can we live lives which please the Father. Prayer, prayer and again prayer is what we need. For this blessed walk of trusting, depending and obeying the Holy Spirit indwells us to make it an increasing reality.

And how many the exhortations He gave and instructions how to pray. Pray to the Father, who is in secret; when ye pray use not vain repetitions; when ye pray, believe; take heed, watch and pray, for ye know not when the time is; pray ye therefore the Lord of the harvest that He would send forth laborers into the harvest; men ought always to pray and not to faint; pray always; pray lest ye enter into temptation. He also said, I will pray the Father for you. In John xvii we have the great high priestly prayer recorded. What a prayer that is! Its full meaning cannot now be grasped. When we are with Him and like Him, then all John xvii means will be known to His redeemed people. It gives us a glimpse of His own loving heart, which beats in unfathomable love towards His own. This brings the fact before us, that while He prayed on earth He still prays in Glory. He is the great intercessor for His people. Then after all, our keeping for eternal life and glory does not depend on our weak prayers down here, but on Himself and His continued priestly intercession. He keeps us and His life up yonder saves us down here. And because He knows us and is touched with the feeling of our infirmities and tempted in all things as we are (except sin), and enters with His sympathy into our lives, we can tell Him in prayer all our trials and difficulties, our sorrows and disappointments, our failures and our heartaches and He is ever ready to listen to us.

In John xvii:9 we hear Him pray, "I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine." He prays for those who are the Father's gift to Him and these constitute His body, the church. He, too, knows every member. When at last He has all His own with Him, when the last one given to Him has been received then He will pray His great *unprayed prayer*.

This is recorded in the Second Psalm, "Ask of Me (saith the Father to Him) and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt shepherd them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." When His prayers for those whom the Father has given Him are ended, because all these prayers are answered and His saints dwell with Him, then will He pray for the world. Then He will ask for the nations and the uttermost parts of the earth. And the Father will answer His prayer by bringing back to this earth the firstbegotten (Heb. i:6) and establish Him as King to rule over the nations. Judgment will fall upon the nations which opposed Him and they will feel His wrath, while other nations, even the uttermost parts of the earth become His possession. Then the Kingdom as the result of this prayer will be established on the earth. All things will be put under His feet, groaning creation will cease its groans and He Himself reigns over all. Then He will no longer pray for God has "given Him His heart's desire."

Instead of praying Himself, prayer shall be made for Him continually. All Kings shall bow down before Him; all nations shall serve Him (Psalm lxxii:11-13). And dear reader, at the close of Psalm lxxii it is written, "ended are the prayers of David the son of Jesse."

Even so when the Kingdom described in that Psalm is established on earth and the uttermost parts of the earth belong to Him, then the prayers of Him, who is the son of David and David's Lord will be ended.

At last the time will come, when God will be all in all and in that new heaven and new earth all prayer will cease and Praise, eternal Praise will take its place. Hallelujah.

Reader! What a wonderful thing it is to belong to the Lord Jesus Christ! What an unspeakable thing it is to be a Christian! What, if one has all the treasures and honors of this world and does not belong to that one? Being the greatest, the richest and the greater his riches and honors, if he has not Christ, the greater his poverty and shame! What a wonderful thing to belong to Christ! How unspeakable our honor and glory! What manner of men and women then we ought to be.

Dr. Gaebelein's article for June will be entitled "All the Glorious Things," having reference to Luke 13.17.

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ANOTHER GOSPEL

By H. A. Ironside

THERE is only one gospel—only one true message of good news from heaven. But there are many substitutes offered in place of this gospel. It was so in the beginning. It is so now. The apostle Paul wrote to the Galatians: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto *another gospel;* which is *not another;* but there be some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, *let him be accursed*" (Gal. 1:6-9).

These are intensely solemn words. They come bubbling up from the steaming heart of the indignant apostle in righteous wrath as he learns of pretentious carnal legalists deliberately seeking to mislead eternity-bound souls with a false message which could only, like a will o' the wisp, lead to ruin and destruction at last. He would have us know it is a fearfully wicked thing to trifle with the sacred heaven-sent message that has come to a needy world declaring the grace of God to poor lost sinners.

What then is this gospel of which the apostle was so jealous? He tells us plainly in 1 Cor. 15:1-4, "I declare unto you the gospel . . . How that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures."

Note carefully: the gospel is God's wonderful story of His beloved Son. It is a message of grace to be received in faith. It is not a code of laws to be obeyed or good advice to be followed. It is not a system of ritual observances or a call to submit to certain ordinances. It does not set forth the claims of any human church organization, however venerable, nor does it exhort men to seek after experiences, however remarkable, though a blessed experience follows its acceptance. It simply sets forth Christ crucified and risen as the Saviour of all who believe in Him.

When the Mormon elder comes declaring that an angel revealed a gospel of salvation through a restored church and renewed ordinances, *he is preaching another* gospel, and angel and man are alike under the curse.

When the legalist comes insisting that salvation is by obedience to God's holy law (which in itself is just and good), *he is preaching another gospel,* for the Word of God declares, "By the deeds of the law there shall no flesh be justified in His sight."

When the emotional revivalist, ignorant of the grace of God, comes promising salvation to those "who make a full surrender" of all that they have to God, and who "pay the price for full salvation," he is preaching another gospel, for the price was paid on Calvary's cross and the work that saves is finished. It was Christ Jesus who made full surrender, when He yielded Himself unto death for us that we might be redeemed from the curse of the broken law and forever saved from the judgment to come upon all who refuse His grace.

When the Modernist prates in glowing terms and honeyed phrases of salvation by character, salvation by altruism, salvation by ethical culture, *he too is proclaiming another gospel,* for if character could have saved, Christ need not have died; if altruism would have fitted sinful men for heaven, the Lord Jesus would surely have told us so; if ethical culture could deliver from the wrath of God, what place would Gethsemane, Calvary and the Empty Tomb have in the Divine economy?

When the Christian Scientist (falsely so-called) denies the reality of sin, disease and death, and lulls sinners to sleep by telling them that "God is all and all is God," even going so far as to declare the death of Christ was unreal, and His resurrection simply spiritual, and that the blood of Jesus was no more efficacious to cleanse from sins when shed upon the accursed tree than when it was flowing in His veins, he, or she, is promulgating another gospel which is not another, for it is a baseless dream, a weird and blasphemous "error of mortal mind" that will leave its votaries at last without God and without hope.

The solemn fact is there *is* no other gospel. Every pretended substitute is but a Satan-devised delusion meant to turn men away from the strait gate which alone leads into the narrow way, and makes them contented as they crowd down the clean side of the broad way to eternal perdition.

Before there can really be another gospel there must be another Saviour and another Holy Spirit, and this can never be. Nor is any other gospel needed, for the grand old gospel of the grace of God is all-sufficient to save "whosoever will," and has demonstrated its power throughout the centuries by transforming lost miserable sinners into happy joyous saints. Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek; for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:16, 17). The gospel needs only to be preached in the power of the Holy Spirit to hold its own against every imitation and substitute that the mind of the natural man energized by Satan can devise. Like the Bible itself it is divinely inspired, and therefore pre-eminently fitted for the needs of mankind. Its philosophy rises above all human systems like the Alps above the low-lying hills. It convinces the mind and satisfies the heart, if men but take the place of repentant sinners and accept it by faith. It is the *dynamic* of God unto the deliverance of all who believe it. To refuse it is to be lost. To receive its message is to be saved.

It reveals the righteousness of God, making known how He "can be just and the Justifier of him that believeth in Jesus." Satan's false gospels all pretend to show how man may establish his own righteousness. The gospel of Christ comes to unrighteous men and tells them of a righteousness that is divine which is imputed to all who believe.

Another gospel—whatever its outward form—will always be found to centre in something that man can be or do in order to obtain merit. The gospel of God declares what Christ has done in order that the salvation He purchased may be justly offered to sinners.

Another gospel pre-supposes some good in man. God's gospel starts with the solemn facts that "there is none good, no, not one."

Another gospel pre-supposes some strength, some ability to please God, in the natural man. God's gospel declares that when "we were yet without strength, in due time Christ died for the ungodly."

Another gospel is always based on works of some kind to be performed by man. God's gospel is the story of the work that Jesus finished on the cross.

Another gospel will land you in hell! God's gospel, believed, will bring you safe to heaven.

Turning from every false hope, I beseech my unsaved reader to rest in what Scripture declares concerning Christ, and thus be able to sing in faith:

"Upon a life I did not live,
Upon a death I did not die—
Another's life, Another's death—
I hang my whole Eternity."

None will ever be confounded who put their trust in Him.

This valuable message can be had in tract form at five cents; per dozen, 50 cents, from the Bible Truth Press, 1 East 13th Street, New York City, or Western Book and Tract Co., 1730 Telegraph Avenue, Oakland, California.

In the next issue we will publish "The Stone That Will Fall From Heaven," by Mr. Ironside, a very proper subject for the times in which we live.

An Incentive To Co-operation

Our readers have noticed a change in the size and style of *"The European Harvest Field."* The number of pages has been enlarged from sixteen to thirty two, while the size of the page has been reduced one half. A fine cover has been added, with the hope that friends who desire to pass the magazine on, will be aided by the attractive color and design which will hereafter adorn the outside of the magazine. This is a time when our really interested friends should make an effort to secure new subscribers, taking advantage of the attractive cover, and more especially of the writings which are now offered monthly. The most important announcement we have made in a long time for the benefit of our readers is the presentation of a series of articles written by Rev. A. C. Gaebelein, D.D., Rev. I. M. Haldeman, D.D., H. A. Ironside and other well known interpreters of Scripture. We are fortunate in having such men among our friends, and can assure our readers that during the coming months there will be splendid spiritual food in every issue, an incentive for them to renew their own subscriptions as they expire and also to make a real effort to increase our circulation.

NEEDED MEN AND WOMEN OF PRAYER!

By E. M. Bounds

We are constantly on a stretch, if not on a strain, to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the gospel. This trend of the day has a tendency to lose sight of the man, or sink the man in the plan or organization. God's plan is to make much of the man, far more of him than of anything else. Men are God's method. The Church is looking for better methods; God is looking for better men.

What the Church needs today is not more machinery or better, not new organizations or more novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer.

Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God who has not learned well how to talk to God for men.

It is necessary to iterate and reiterate that prayer, as a mere habit, as a performance gone through by routine or in a professional way, is a dead and rotten thing. Such praying has no connection with the praying for which we plead. We are stressing true praying, which engages and sets on fire every high element of the preacher's being—prayer which is born of vital oneness with Christ and the fullness of the Holy Ghost, which springs from the deep, overflowing fountains of tender compassion, deathless solicitude for man's eternal good; a consuming zeal for the glory of God; a thorough conviction of the preacher's difficult and delicate work and of the imperative need of God's mightiest help.

It is prayer force which makes saints. Holy characters are formed by the power of real praying. The more of true saints, the more of praying; the more of praying the more of true saints.

More time and early hours for prayer would act like magic to revive and invigorate many a decayed spiritual life. More time and early hours for prayer would be manifest in holy living. A holy life would not be so rare or so difficult a thing if our devotions were not so short and hurried.

To pray is the greatest thing we can do; and to do it well there must be calmness, time, and deliberation; otherwise it is degraded into the littlest and meanest of things. True praying has the largest results for good; and poor praying, the least. We cannot do too much of real praying; we cannot do too little of the sham. We must learn anew the worth of prayer, enter anew the school of prayer.—Selections from *"Preacher and Prayer."*

Additional copies may be secured from *The Moody Bible Institute of Chicago,* 153 Institute Place, Chicago, Illinois.

A REASON FOR THE DIFFERENCE

The reason that some people are so miserable is because of their selfishness. There lived in London some years ago two sisters. One of them married a lord. Think of it, married a lord! She spent her days in dressing and pleasure seeking—all for self. The other married a poor working man, who became an invalid, and with this sick husband to care for she was compelled to work with her hands to make a living for the family. The same minister was the pastor of both of these women. When he called at the home of the woman who had married the lord he found her melancholy, and critical, and sour. The other was joyful, contented, her heart always full of song and her face beaming with the light of peace and happiness. The one lived for *self* and the other lived for *others.* A sour, censorious person is always a selfish person.

YOUR POSITION—AN HEIR

Heb. 6:17—"Heir of Promise."

Gal. 3:29—"Heir according to the promise."

I Pet. 3:7—"Heir of Grace."

Heb. 1:14—"Heir of Salvation."

Heb. 11:7—"Heir of Righteousness."

James 2:5—"Heir of the Kingdom."

Gal. 4:7—"Heir of God through Christ."

Rom. 8:17—"Heir of God, joint heir with Christ."

THIS RUSSIAN TRANSLATES THE SCRIPTURES

Those who are interested in the translation of the Word of God into those tongues where it cannot now be read will find an appeal in this letter from one who is spending the last years of his life giving the Bible to his own people and to some of the 147 nationalities inside of Russia.

Berlin, Germany.

Dear Brother in the Lord:—

With gratitude to the Lord I received from your Society $10 some time ago. Please allow me to offer you as a rare gift for Christmas a book of Daniel which I have translated into the Iranish-Osettish language. Every new effort is hard in its beginning, and most of all the translation of the Holy Scriptures. There are in Russia 147 nationalities, among which only six have the privilege of a fully translated Bible. Among the rest only ten nationalities have the four Gospels, and some of them the book of Psalms, translated into their own language. This is one of the saddest facts in the present state of the work of evangelization in Russia.

I have dedicated all my strength for the last years toward the need of a translated Bible for my home people, the Iran-Ossetens in the Caucasus. In the year 1923 my dear nation received the first translation for general use of the four Gospels, 5000 being printed by the Bible Society in Berlin, under my own supervision.

With the help of a large circle of friends in Russia, these books reached Leningrad in the year 1927 and are to be distributed by the book concern of the All-Russian Evangelical Christian Union.

Since the year 1903 I have given all my time and energy for the translation work of the different books of the Old and New Testaments, and now I have taken the liberty to publish out of a long row of my translations of the different portions of the Holy Scriptures the book of Daniel.

In these uneasy days in which we live my work, the translation of the book of Daniel, is unique because it is for those who have for long years been under the oppression and thus are very low in education. One must respect their desire to have their own Bible in their own language.

You wrote Mr. Thiessen last year that you were willing to aid me in my holy call to service. My work is under very hard conditions, as I lost all in Russia and my present income from the professorship in the University in Berlin is very small. You can see that I cannot and must not take some other work in order to improve my life conditions, because I must give all possible time to this holy purpose.

The Master said in Luke 9:62: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

Because I am an old former Governor of a city, it is my deep desire to pass on to the Library of the City of New York the four Gospels and the book of Daniel which I have translated and printed in the Ossetish language. I remember also that there are some of my own people in the United States, who may desire to see and read these books. Also the scientific and educational circles of your home land may find some interest in the study of our language, spoken in the Caucasus district of Russia.

May our dear Lord bless your great work in His vineyard. With the love of Christ I greet you. Sincerely yours,

George Baiew.

YOUR PRIVILEGE—TO SHARE

He has given into our hands all things needful for our comfort and welfare and has afforded us an opportunity to express our appreciation by making us "Laborers together with God." This opportunty carries with it a responsibility to give our best and to the utmost, whether it be of our talents or of our possessions. "No good thing will He withold from them that walk uprightly." He trusts us with His most precious possessions. Can we withhold from him any of those things with which he has so freely endowed us?

God's work not only demands lives dedicated to His service, but money consecrated to the training of dedicated lives.—J. C. Sizemore, in *Tabernacle Baptist.*

HELPFUL QUESTIONS ON PRAYER

1. Have I ever really prayed to God?

2. Do I know what it is to have daily answers to prayer?

3. Is prayer, with me, a refuge in an emergency, a habit, or a state?

4. Do I know what it is to worship God?

5. Have I definitely thanked God for blessings received?

6. Have I allowed God time to speak to me, or have I consumed all the time in speaking to Him?

7. Have I dared to be definite with God, or are my prayers general and generally unanswered?

8. Have I ever recognized the necessity, importance, and privilege of being in His school of prayer?

9. Have I ever thought about what kind of a scholar He would like to have in His school?

10. Have I obeyed His various directions about private prayer? Matt 6:6.

11. Have I followed His command to forgive when I am praying? Mark 11:25.

12. Have I obeyed His solemn command to have faith in God when I pray? Mark 11:22-24.

13. Have I studied the Bible to know what is the will of God to give me in response to prayer?

14. Do I recognize the promise of God as an expression of His will, which I am to appropriate by an act of my will, thus making His will mine?

15. Have I ever prayed for that which I did not really need? James 4:3.

16. Do I present my request earnestly or feebly?

17. Do I know what it is to ask in faith, nothing doubting? James 1:3.

18. Have I definitely and frequently asked God to increase my faith?

19. Have I taken pains to become acquainted with God Himself, the Promiser, that I may rely more upon His promises?

20. Do I base my request to God on definite promises?

21. Do I ask God to teach me by His Holy Spirit, what things I shall pray for?

22. Have I ever really obeyed His plain command to pray the Lord of the Harvest that He would send laborers into His harvest?

23. Can I hope to have my prayers answered if I do not allow God to use me as He wishes in answering my prayers?

24. Have my prayers really been presented in Jesus' Name, or have I merely said, "For Jesus' sake, Amen," at the end of my vain repetition?

25. Have I realized that to pray in Jesus' Name involves asking for what He has authorized, that it may be used in His interests?

26. Do I ask for things to gratify self or that God's glory may be promoted?

27. When praying in public, am I more conscious of the presence of God than the presence of the audience?

28. When I pray for a friend do I wish God glorified, or have I selfish ends in view?

29. Have I ever sought earnestly to know why I have not more power in prayer?

30. *Have I pledged God that I will promptly put out of my life anything which He plainly shows me interferes with prayer life?*

31. Do I pray in secret every day?

32. Do I ever stop before replying to a question to hear God suggest an answer?

33. Do I ever pause before doing a thing to ask God if what I am about to do is well-pleasing in His sight?

34. Have I been sufficiently in earnest about any matter to seek another with whom to claim the promise, "If two of you shall agree, as touching anything ye shall ask, it shall be done."

35. *Do I realize the fact that if I refuse to pray to God the time will come when I shall call and He will not answer?*

One Who Prays

JUST A GLIMPSE OF ROME

Today I received a letter saying that the Roman Catholic Church is trying to take the place of old Greek Orthodox Church which was one of the causes of the terrible Revolution. Shall the Protestant churches of the U. S. A. miss the opportunity to build on the royal ruins, the Kingdom of Jesus in Russia now? The people are asking for workers and Bibles . . . we ought to pray for them!

CHRISTIAN OBLIGATION TO THE JEWS

By Thomas M. Chalmers

The Christian debt to Israel is surpassingly great. It grows out of Israel's transcendent service under God to the world. From that people we have *the Bible, the Saviour,* and *many noble fellow witnesses to the truth.* Words cannot express the worth of that inspired Book.

Devoted child of God, *what is the Bible in your life?* It reveals God's great love to you, it fills you with peace and joy, it comforts you in grief and disappointment, it guides you feet aright. If you had not this radiant redemption, what then? Imagine all the lack if you can, then consider that the unbelieving Jew is in that place of loss, of privation, of joylessness. Is it not your duty to give him the words of life?

What is Christ the Redeemer to you? Can you reckon up the blessings that come to you daily from him? Would life be worth living without him? Apart from him you have no joy, no hope, no eternal life. But the Jew never knows the blessedness of life from Christ or of fellowship with him. Will you keep this lovely Redeemer to yourself, not commending him to your Jewish neighbor by word and example?

What of the many Jewish believers in all ages since Abraham whose lives and testimony have filled the world with light and shown others how to walk with God? Is their example nothing to you?

Think of the enrichment to the Christian cause of such lives as that of Neander, "the father of Church history;" of Edersheim, author of one of the best lives of Christ; of Helmuth, Bishop of Huron, and of Bishop Schereschewsky, who translated the entire Bible into the Easy Wen-li and the New Testament into Mandarin for 250,000,000 Chinese who use that tongue.

Neglected Israel a World Danger

How much of evil would have been spared the world if Karl Marx in early life had been led to Christ! If some humble, faithful servant of God had won Spinoza to the Lord, what years of barren controversy and how much of the higher criticism and modern atheistic and pantheistic philosophy would have been unknown to the Church? "While men slept," the devil sowed tares. What tares are being sown now in the hearts of Jewish children while the churches are neglectful? A few years more will reveal the awful harvest. How much of blessing may come if we but sow the seeds of gospel truth.

Redeemed Israel a Blessing

God gives no promise of blessing to the world through unredeemed Israel. On the contrary, God calls them "a curse among the heathen (nations)," Zech. viii, 13. Yet they who heap curses on the Jews must suffer for it. For God watches over them even in their disobedience, to preserve them for his great purpose. The words of Frederick the Great are still true; "No nation ever persecuted the Jews and prospered." And the divine promise has still its potency; "I will bless them that bless thee." God waits to bless every believer who seeks the good of Israel. And he will send spiritual leanness on those who, having opportunity to give the Gospel to the Jews, neglect and despise them.

The Supreme Need of the Jews

The greatest need of Israel is reconciliation with God. Israel sinned a great sin in rejecting Jesus her Messiah. For that sin God cast the Jews out of their land. But there is a way back to favor with God. This way is not by observing talmudical rules and precepts. No amount of agonizing prayer can bring peace to Israel's troubled heart. Israel's one way of peace is to accept Christ as Saviour and Lord. Then will the Jews be able to build their national home. "He will speak peace unto his people." (Psalm lxxxv, 8).

Progress Without God

All this new life in Palestine seems so bright and beautiful, except for the drudgery and privations of the pioneers, but it is so unreal and unsatisfying. An enduring foundation is lacking. No people can build a strong nation without God. The seeming strength, as in ancient Rome, is subject to decay. Zionism is building without the strength of true religion. It makes no appeal to Jehovah. The idealism of its sturdy young men and women is very noble. They are ready for any sacrifice, even of life itself, to build the new nation. But they have no God, and neither atheism, rationalism, indifferentism nor socialism can furnish any true foundation for the social structure. Israel may soon restore on Mount Moriah the Mosaic ritual and sacrifice, but the supreme need will be unmet. *Zionism has no Christ.*

OUR ONLY CLUB SUBSCRIPTION OFFER

The above article is just a taste of what readers of *"The Jewish Missionary Magazine"* receive. The February number had intensely interesting articles by Max I. Reich and S. B. Rohold and startling News of repeopling Palestine. We offer to new subscribers a year's subscription to *"The Jewish Missionary Magazine"* and *"The European Harvest Field"* at $1.80 for domestic and $2.20 for foreign mailing. This is a fine reading offer for Christians.

EDITORIAL

SIGNIFICANT OF THE TIMES

By Norman J. Smith

WHEN missionaries write of persecution, as several have in this issue, is it not an effort of Satan to postpone the Coming?

Where Satan has entered in and taken possession, there is sure to be suffering, hardship, imprisonment, even death for the sake of the Gospel. The days of his power are numbered, and his activities seem to be doubled. Persecution, false doctrines and superstition, are particularly pernicious on the mission fields as the time draws nearer. But the missionaries labor on; "the King's business requires haste" and "the blood of the martyrs was ever the seed of the Church."

If the entry of a new field is reported, where the Gospel has not hitherto reached, does it not tell of the sure promise of the Word that the Gospel will be preached to *all nations,* and *then will He come!*

How startling is the thought that not many nations and tribes yet remain to be evangelized. It was our privilege recently to attend the farewell services for five missionaries going into the heart of Borneo. Soon the Gospel will be preached to these last tribesmen on that great island, and we will be one more nation nearer the goal of the coming of the Lord.

How does America point to His coming? There is the heaping up of riches, wealth on wealth; the hardening of hearts; there is desire to discredit the Word, and to listen to every other Gospel; indifference to the things of God, unwillingness to pray, the vast increase of reading matter not fit to be printed and its eager seizure and devouring by thousands who would not look at the Bible; there is selfishness, greed, crime;—all these things are apparent to a degree which indicates failure of man to overcome the evil of the world, and the coming of the one who alone can conquer and reign in Righteousness and Truth.

Happy are those faithful ones, who when He comes will be found watching unto prayer. These are the friends of all missions, for they seek to pray the Gospel into every nation. These are the enemy of all evil, for they ever seek by prayer and the Word to withhold Satan's hard hand of persecution from all who labor to bring in the kingdom. These are our encouragement to go on with the effort to support missionaries in Europe, where the battle is raging more fierce than elsewhere in the world. These are our help toward sowing the Scriptures and Spiritual literature throughout Europe.

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It would be easy to grow enthusiastic over the needs and opportunities of every country on our missionary map. Pages could be written urging friends to pray and give, but it is better to read all this in letters from those who are face to face with the hosts of Satan on the battle front.

We commend for your prayerful reading every missionary letter in *The European Harvest Field.* For your greater strength in the Spirit and more power in prayer there is much of spiritual food in these pages. Read and pray, and may the Lord add His blessing to your ministry.

"THINK ON THESE THINGS"

By Dinnie McDole Hayes

In the January 29 American Magazine there is an interesting account of the discriminating taste of deer. A cotton planter was greatly annoyed by the deer from a neighboring preserve breaking into his cotton field and browsing on the leaves. He tried various devices to keep them out but to no avail. At last in desperation he sprinkled Paris green over the tops of the plants.

Next day when he inspected the field he found that the Paris green-dusted leaves were uneaten but that the deer had reached under to the lower untouched leaves, and made their meal from them, so escaping the poison.

Is this not a picture of the Spirit-filled Christian? He must be in the world, but he is not of it. He knows how to discriminate between good and evil. He reads the paper, but he leaves out the poison of vileness and takes the wholesome news. He is in conversation but he does not share in idle slanderous talk. He has his work to do but for him it must be clean. By being saturated with God's Word he has, like the deer, the instinct to reject poison.

By being filled with the Spirit he refuses the evil and chooses the good.

"Whatsoever things are honest, just, pure, lovely, of good report, think on these things."

Phil. 4:8.

Los Angeles, Cal.

SPECIAL U. S. STAMPS

If you had intended to send for one of the Valley Forge postage stamps, showing General Washington kneeling in prayer, you had better do so now. It only requires a small gift to the Fellowship postage fund, and we will gladly add one or more of the interesting foreign stamps which come to the office every week from all parts of the world. The Valley Forge stamp is made doubly interesting because of the protests of the American Association for the Advancement of Atheism against the showing of our first President in any such attitude, "so beneath his dignity and liable to be used to prove that he believed in God!"

"PROFITABLE GIVING"

The Bible Society's Record tells of a collector who called upon a man for his contribution to the Bible cause. He was not a wealthy man and did his work on the farm. He looked over his books and said his contribution would be $70.

"Why this remarkable benevolence?" said the collector. He replied "Six years ago I felt I was not giving enough to the Lord, so I resolved to give in proportion to His blessings, and I hit upon this plan: I will give 5c for every bushel of wheat I raise, 3c for every bushel of oats, barley, etc., ten per cent for the wool, butter, etc., that I sell. The first year I gave $20, the second $35, the third $47, the fourth $49, the fifth $59, and this year my Bible contribution is $70. For twenty years previous my doctor's bills had not been less than $20 a year but for the last six years they have not exceeded $2 a year. I tell you 'there is that scattereth and yet increaseth 'and 'the liberal soul shall be made fat.' "—From "God in Business." Sent to us by our good friend, Lars Engemarsen, of Minneapolis, Minn.

CLOTHING GIFTS FOR EUROPE

Where our missionaries have come in contact with suffering and want they have appealed for relief funds and gifts of used clothing. Many readers of *The European Harvest Field* have responded to these appeals; their gifts have been sorted, baled and shipped to the needy fields for distribution. Recently the warehouse in Brooklyn decided it could no longer handle this service; *"it was not profitable."* We were unable to pass this word on to our friends in time to give the address on shipments already under way. New arrangements have now been made with friends who do not handle old clothing baling "for profit," and so this part of our ministry goes on better than before. Send all gifts of clothing to *American-European Fellowship,* 156 Fifth Avenue, New York City. This is the time to clean out the closets and put the unneeded garments on somebody's poor body to replace the rags they are now wearing. Gifts of money for relief work will also be gladly received and forwarded to our missionaries *without deduction.*

THE RADIO MESSAGE

When Rev. George W. Hunter, our Field Secretary, left his home to make a speaking tour in the Southwestern and Central states, Mrs. Hunter undertook to carry on his broadcasting work over stations KGER and KGEF at Los Angeles. We are glad to give our readers a portion of one of Mrs. Hunter's radio messages. It is evidently unnecessary to make any apology for the substitution of Mrs. Hunter on the weekly programs over the two stations which have so kindly given their facilities to our Field Secretary.

The Jew was a mighty factor in the Russian Revolution. His suffering had created resentment toward the Russian Church. He was expected to recognize the authority of the government controlled Church and bow to their Ikons while passing in procession on each "Holy Day" during the year. The very suffering of the Jews has made them resourceful in ways that stood them well when the crucial time arrived.

Their refusal to bow to Idols that they were taught to hate with bitter resentment for over six hundred years before the advent of Jesus (Babylon being their last experience with Idol worship) made them a target for the fanatical heads of the Church, hence their persecution with the thought expressed many times "Exterminate the Jew, wipe him off the face of the earth" and like expressions, all tending toward their final extermination.

Between the Royal house largely controlled by corrupt eccelsiastical priests, the ninety percent illiterate peasants many of whom hated and persecuted the Jews; and the landed citizens who had the peasant under absolute control, the lot of the Jew in Russia for centuries was not an enviable one.

The cruel treatment of the Jew has produced the present conditions that our newspress depicts from time to time. If the several writers know the basic reason for the conditions mentioned above they are silent when it comes to placing it before their readers. Had the Jew of the former Russian Empire been less tenacious in his belief that relief from his sufferings must come sooner or later, we would perhaps be as ignorant of Russia as we were for so many centuries. God's clock of prophecy is slowly registering His time to which all christendom is looking eagerly. Scripture evidence points very positively to the closing up of the present age. God has never left the Jews without warning and an appeal to "Turn and live." It seems to many that He is fulfilling the statement in Romans 11:5:—"Even so at this present time there is a remnant, according to the election of grace."

Jehovah preceeded each period of judgment of Israel as a Nation in the past by warning of the impending catastrophy, first in The Law of Moses, secondly in the Prophets, and thirdly in the "Writings" or the Psalms. These judgments have been executed to the very letter. Israel as a Nation has been scattered, peeled and left without any apparent relief. Many believe, they are now having one more appeal to accept their Messiah, not as a Nation now, but as individuals or units, thus adding some to the church before the final tribulation judgments are poured out on them nationally.

It is our ambition to do what we can to send the Good News to this multitude who for centuries have only had one conception of the Christ of God, which came through the manifestation of His plan by the Ecclesiastical Political Autocracy known as the "Holy Russian Empire." The suffering of the Jew in Russia did not lead him to love Christ or the Christian religion as he knew it; rather the persecution justified his hatred.

Are You Going to Europe

If you should contemplate a trip to Europe this summer, we suggest making a visit to some of the missionaries you have been reading about in "The European Harvest Field." Even letters from America bring a joyful change from their daily routine, so what happiness a visit with some Americans would mean! While these missionaries are busy with their tasks they gradually learn something of the points of interest to tourists, and no one could be better qualified to guide you on a sight-seeing trip in their part of the country. It would be an easy matter for us to suggest an itinerary covering many points of interest in the countries of Europe, with stop over "privileges" where the missionaries work. We will gladly give you a general letter of introduction if you are a subscriber or contributor. In every country you could cheer some missionary's heart by a visit and receive in return aid which would make your tour more pleasing to the memory in after years.

FOR MORE THAN A CENTURY

Two splendid Christian institutions, The American Bible Society and the American Tract Society, conceived and brought into existence over a century ago, are still holding true to the Faith which was once for all delivered unto the saints. Undoubtedly these two societies had much to do with instilling the principles of righteousness into our fathers in this land which we are proud to call our own. That they still hold true to the Word of God, when so many institutions have fallen away, ought to be cause for rejoicing and praise to God. We commend both societies to your prayerful support, and suggest that Scripture and Tract distribution is the most needed work in Europe to-day.

The Mission Fields of Europe

MY FIRST MISSIONARY JOURNEY TO "BOIVODOVO"

By Pavlina Dimkova

Sofia, April 12.

Fifteen miles from the river Danube lies a beautiful little village—Boivodovo,—which has about 150 houses. The inhabitants are immigrants, who came to Bulgaria about twenty-five years ago from Austria. The village has well laid out streets bordered by beautiful trees. The houses are small, but neat and clean. The people are dressed in their vari-colored national costumes which distinguish them from the Bulgarians.

Everything speaks to you of a higher and finer culture. With their model domestic management and agriculture, they have played in this part of our country a cultured role for the betterment and upbuilding of agriculture among the Bulgarian people. In religious matters they have been real apostles. They have spread the Gospel message among their neighbors.

Ten years ago I had the privilege of being a teacher in this place. It was during the World War. In the village were left only the women, children and old people. Every one who was young and buoyant was on the battle field. This people fought the horrors of the war with real Christian bravery and faith. The disease cut down the lives of whole families, but their faith in God made them strong to say "Thy Will be done."

The only young man in the whole village was the minister, who was not only a mighty preacher and doctor, but also father to all those who were in need and sorrow. This man was working day and night, helping them spiritually and materially. In his absence from the village my sister and I had to enter the pulpit and take charge of the entire church work. Besides teaching in the Public School, we were in charge of the Young People's Society. We loved our work with all our hearts and might, but Satan, jealous of the spiritual progress of the people, sent his angels of darkness and stopped the good work. I was accused by a Greek Orthodox priest before the Ministry of Education of being a very dangerous person for I was spreading among the Bulgarians the Protestant faith, which in their opinion, was against the National Greek Orthodox Church. For this reason he asked the school authorities to change me at once, *for if they did not all the people would become Protestants.*

Not long after that I received a telegram from the Ministry of Education, that I was transferred to another place, a larger village, which was a nest of Bulgarian Communism. They sent me there with the thought that, being a young girl, my views of life would be easily changed and in the company of Atheists my religious thought would vanish.

In spite of the many telegrams of protest that went to Sofia, I was forced to leave the place. I shall never forget the farewell which this people gave me! It was very lovely, though their hearts were sad,—the tears fell like rain.

I took my new place and as compensation I grasped the spiritual misery in which our people, even the intellegentia lived. In my soul was born a holy desire to go somewhere in order to study more about the Word of God, about Him, and come back to work or preach Him with all my heart and might.

God greatly blessed me in this new place. The nest of Satan was destroyed by my humble efforts and Christian life. Many of those who were unbelievers opened their hearts to God. God also answered my prayers. He opened the way for further Christian education and thus my life dreams were realized. I spent four happy years in America, where I became much more fond of my Saviour. My Biblical knowledge was refreshed and consolidated. Praise His Name!

A glorious Easter morning burst forth. The weather was beautiful. Soon the village church bell began to ring, inviting the people to the morning Easter service. From all sides of the beautiful village, dressed in their various colored national costumes, men and women come happily and reverently to the temple. Everybody carried a Bible and hymnal in their hands. O, what a lovely picture it was! In their faces one could read purity and child-like faith. Such a picture is able to make every Christian's heart rejoice. In ten minutes all were in the church. There was perfect silence. Everybody was engaged with his prayers or was reading reverently from his Bible.

The minister came and the service began by singing several hymns. Then ten minutes were given to prayers. We were conscious of the presence of the living resurrected

Saviour, and the Holy Spirit was poured out mightily upon us. After that the Lord's Supper, followed by a short sermon by the minister. I have never felt the Spirit of God so consciously in any other church service as the hours spent in this village church.

We had splendid services three times daily, where we had the privilege of testifying for our Lord and for His resurrection power and glory. The meetings were a great success, but, O! what joy it was, when I saw the ones whom I taught ten years ago stand up and say: "I am a Christian on account of your Christian work among us." My heart trembled with joy. No other happiness could have measured up to this. One of the very prominent church members said, "I accepted Christ in one of our Sunday School Sessions, when you, my beloved teacher, was teaching us about the matchless love on the cross. Today I am a young man and I have only one desire,—to live and work for Christ."

Glory be to God, who watereth the seed that we have sown. I thought that my work had not given any fruit but, O! the happy and blessed fruits were before me. Here is a lesson for all of us; let us do our best for Christ and leave all the rest in His hands.

The most marked feature of this church is their missionary spirit. Their minister, Mr. Koval, is a real consecrated ambassador for Christ. He has been greatly persecuted, but has stood and is standing fast, for the faith. Not long ago he had the privilege of receiving into the faith three young gypsy boys who now, together with Mr. Koval, are preaching the Gospel to the gypsies in the neighboring villages. The church has many more converts among the Bulgarians, who gave inspiring testimonies of the saving knowledge of Christ.

When the time came to depart, the church as one man came to the station and with gifts, flowers and songs bade us "Good-by," (asking us to come again).

We trust that God was honored by our humble efforts and work done there during these days.

PRESIDENT OF UKRAINE UNION

I am greeting you and wish to let you know, that I am grateful to receive your fine periodical, and will be very glad to receive the same also in the future.

The headquarters of the All-Ukranian Union of Evangelical Christians is found in Charkow. The President of the Union is no more Brother Egorof, but myself, your smallest Brother, for the time-being of more than one year. I am informing you about these changes, that you may take notice of them.

In the interests of God's Work I will be very glad to cultivate brotherly relationship

J. Motorin.

JEWISH MISSIONARY AT LABOR

Radost, Poland, Feb. 20.

I greet you in the spirit of Philippians 1: 2-6.

I am no more living in Zdolbunow. I am living in Radost and am laboring as a colporteur in the city of Warsaw. I take daily a train to Warsaw, where I am making personal calls from home to home and from one store to another, as well as from one street to another, bringing glad tidings to the lost sheep of the house of Israel; also to the Catholics and to the Lutherans, who are not born again.

I am praying for those who are in power, that the Lord may touch their hearts and may use those who are in power to enable us to preach the Gospel under the open sky. I am also praying most earnestly for all the children of God and for your homeland, America, because the same was sending to us God's children, who love the Lord: and now since we "know Him and the power of His ressurrection," we are anxious to bring the good tidings.

May our dear Lord richly bless the homeland, America, for the zealous labors of the missionaries, whose ministry is so precious in His sight that we feel especially burdened to pray for the Christians in America. Ephesians I: 15-20.

N. Y. Shuman.

MORE TROUBLE IN POLAND

Ozenin, Poland.

Greeting in the Name of Jesus Christ for you and everybody in our Mission. I want you to know that I am still alive. The work in Ozenin is growing nicely. I got some tracts from you, and the book of Dr. Gaebelein, "Christianity or Religion," for which I thank you, very much. It is something good. Will you send me some more, the best you can find.

Now summer is coming and I am going to finish my little building in Ozenin. So you pray that God may give me more wisdom how to do it. Do you know about John Kovalchuck? He is gone somewhere,—I don't know where. The Russian priests don't like any one who works for the Lord 100 percent. I was arrested myself for opening a new place in the village of Rozwazy. There is a great revival. Many are going to be baptized very soon.

Pray for me and I am going to pray for your work as we did already when *the whole church fasted and prayed all day on March 29,* last month. This is my desire that God's work may prosper everywhere. Your least brother in Christ Jesus.

George Nazaruk.

THE MOST POWERFUL VOICE FOR CHRIST IN BULGARIA

By Mr. Stoyan Vatralsky

An unsolicited appreciation from one of the most interesting men in Bu'garia.

I live in a suburb several miles west of Sofia, the capital city of Bulgaria. Last Sunday I went to the city to hear the Rev. Paul Mishkoff, who was announced to speak at the Military Club, perhaps the largest, certainly the most fashionable hall in Bulgaria, —where no Protestant was ever allowed to speak, least of all upon a religious theme.

And now the most eloquent Evangelical in the country was to be heard there. Incredible! But, nevertheless, worth while to be present.

And so it was.

When I reached there, all seats were taken, and I considered myself fortunate to find standing space in one of the corridors. But a few minutes after the great hall was full to its capacity; its galleries, corridors, aisles, every available space, was packed by eager listeners, with hundreds more upon its steep marble stairs and on the streets below, who struggled in vain to get an entrance or to catch a chance word from the speaker.

The subject of the speaker was: "Is the Boy Safe? Dangers that beset the youths of today." And the youth of Sofia were seemingly all present with as many of us grown-ups as could push ourselves in. More than half were young people, and perhaps 98 per cent were Greek Church people or agnostics. The appeal of the preacher was both powerful and effective. For the space of two hours he held them breathless; not one stirred or thought of going out. I know, because I was one of the standing crowd.

The sight of this throng would have been considered impressive in England or America. But for us in Bulgaria it was a marvel and a surprise in several respects. Our people are proverbially late comers. But now they were here before the time of beginning.

The size of the audience was another surprise. Like most non-Protestant races, the Bulgarians are not accustomed to hear sermons. But here they had come as if to a free feast. A third surprise was the quality of the assembled. The intelligent Bulgarians, and those wanting to be considered intelligent, as is the fatal fashion on the continent of Europe, are openly irreligious. They laugh at believers and sneer at preachers. Yet here the greater part of the assembly were young intelligent people, listening with rapt attention for near two hours.

Some one said there were about 5000 present. I do not know. I cannot tell you how many Mr. Mishkoff's hearers were or how many of them were born into the Kingdom, but there is one thing I can say without fear of contradiction:

Never before in Bulgaria has a man done such a marvel. No other man,—priest, preacher or layman,—can attract so many people, least of all upon a religious subject. No other man can hold their attention so closely and so long. Thus, whether we must call him a "Balkan Paul of Tarsus" or a "Bulgarian D. L. Moody," he is today the most powerful herald of the Gospel in our unhappy and turbulent Balkans.

I think this is a piece of news which the people who work and pray for the coming of the Kingdom might be glad to know. Am I not right?

I have ended my message.

I do not know whether I can convince you or anybody of it, but I know that Pavel (Paul) Mishkoff is the most powerful voice for Christ in Bulgaria today. And here I take it my personal duty to write you of it, that you may the better know whom you are supporting. For I am one of those who thank God for this Voice and of those who are grateful to you unknown to us people who are encouraging and sustaining him to continue it.

In the name of many, I send you my thanks and my blessings.

Krasnoselo, near Sofia, Bulgaria.

My Dear Mr. Smith:—

This letter was not written at Mr. Mishkoff's suggestion, nor in view of his going (for whatever purpose) to America. The purpose of my writing is simple and I hope obvious: As I am cheered by his work here, I want to share my joy with you who are helping him from distant America.

May God bless both you and America.

Stoyan Vatralsky.

Mr. Stoyan Vatralsky, Bulgarian poet and farmer, is a graduate of the 1894 Class of Harvard Univerity. "The Boston Globe" gives this little biographical sketch of an outstanding man: "Mr. Vatralsky is himself a story . . . After graduation from Harvard he returned to Bulgaria and started a farm on the outskirts of Sofia. There he has been ever since, writing poetry, philosophizing, working for the education and liberation of his country, and with his wife making his farm a little paradise . . . He is a striking figure, and dull must be the person who is not impressed by his presence, especially by the dreams in his eyes."

A NATIVE WORKER'S LETTER

Luniniec, Poland.

It was a beautiful morning on Sunday, in the late fall. The sun was shining brightly. It seems everything was rejoicing to meet the bright sun. The inhabitants of Rakitno were also glad to see that it was already day time. It seemed everything was good. No stealing last night. How life is miserable in darkness, without God. The people of Rakitno have no rest neither day nor night. The fire takes place many times during a year. There is almost no night passing during which no stealing occurs. Every one is obliged to sleep in his supply house so that no one could steal his goods.

In this dark town lives one of our brothers in the Lord. He is being often offended by these unbelieving people of his town. On Saturday afternoon four of us came here to hold a meeting. At first we went to see our brother and another young man who was interested in the Word of God. The latter was found to be very sad. While his father was absent, some one had stolen a large barrel of grain containing about twenty bushels. The empty barrel was found in the bushes in the morning not far from town.

At night we held a meeting and many people came and heard the Gospel truth. May God bless so that the Sun of Righteousness would shine over this town!

The sun was rising higher and warming up the ground. We were walking in haste to another town by the name of Cna, where a great event was to take place. Our brothers and sisters were also coming to this town from different directions. The town of Cna was awakened. By a certain time the people were crowded together. Brother Kovalchuck with other brethren held the meeting and were getting ready to go to the river in order to perform the baptismal service there. It was about three o'clock in the afternoon, when we started to the river. Big crowds of people, one after another followed us.

The beautiful place by the river which was chosen for baptismal service was covered with the people on both sides of the river. Some like Zaccheus climbed up the trees that they might see better. The Russian Gospel song was heard, "We are at the bank of the River . . ." Everyone sang heartily and sincerely and it went straight to the Throne of God. When the song was finished I opened my Bible, read and talked on the subject of Baptism, explaining the meaning of it. After me, Brother Kovalchuck emphasized what was said, adding that this was the command of the Lord Himself. And then we prayed, asking the Lord's blessing.

It seems that the sun began to shine still brighter, as if it also was rejoicing with us looking on this beautiful picture, and throwing its beams right on Brother Kovalchuck, who stood in the water and on those brothers and sisters who boldly walked one by one to him for the baptism and to be buried for sin and rise for newness of life. The wind stopped to blow as if it were trying to listen attentively to what was happening. And not only nature was rejoicing, but the Lord Himself and the angels in Heaven! Fourteen prodigal sons and daughters returned to their Father who gladly took them back into His home.

After the baptismal service we went back to the house, observed the Lord's Supper, which reminded us of His suffering and death for us. Good edifying instructions were given especially to the new members. Earnest and sincere prayers were made to the Lord.

Who can consider this day of small importance while so many souls who were in possession of death and darkness, now are saved and rejoicing in the Lord? They went home glorifying God and testifying to everyone whom they met of the Saving Grace of our Saviour!

W. Gielec.

Brother Gielec will serve at Luniniec, now that Brother Kovalchuck goes forward to the new field at Brzesc.

KOVALCHUCK FORCED TO MOVE

Brzesc, April 5.

Your letter of March 5th and the two checks enclosed one for Brother Prystupa and one for myself, received.

Lately I met Brother Prystupa in the city of Brzesc and spent with him a couple of days. We held good meetings together here. He was very glad to hear from you and is thankful for the help you sent him. We appreciate your advice very much. Brother Prystupa promised to write his friends as soon as he returns home asking them to send all kinds of help through your office. Also he would make all his appeals direct to you.

The Lord is guiding us wonderfully and we are in Poland yet. It seems that we would have to change the place. The city of Brzesc is a very good place for the work. It is a great center of the White Russia and it is far from the Russian border and will be easier to get permission to stay and work in Poland. The need of workers here is very great. So we pray and believe the Lord will make it clear for us.

J. Kovalchuck.

OUR COLPORTAGE IN THE PECHERI DISTRICT IN EESTI

A. V. Dobrinin has received from Brother Ivan (John) Morjakoff a series of letters, from which excerpts are quoted here, heart messages of real interest.

"An Evangelical meeting was announced to be held at a village named "Zuevo". The authorities had given me permission to open a meeting. The owner of the house had doubts as to the people being willing to come, because they hate the "Pashkoff faith" (in the North of Russia the Evangelical Christians are called "Pashkovites", as followers of the converted Colonel Pashkoff, the pioneer of the Evangelical movement in the north of Russia).

Quite the opposite happened. People began to collect in large groups from *five* villages. At first some tried to cause obstacles, part of the audience departed when asked to do so, but many stayed. At length I was asked to hold a *second* meeting.

The meeting in the village of "Kukuevka" proceeded with the best order. The *young* people *helped* to sing the hymns.

I then came to Petcheri (town with a large Russian cloister), and I went to sleep at a cheap tea-house. Many people in there were stripping flax of its bark. I talked with them about Christ till midnight.

In some places I have disputes on account of the viewpoint of the Greek Catholic Church (Pravoslavni). I then explain the way of salvation according to the Gospel, and the people say, "That is the right way; if someone would only explain to us more of the Gospel!"

I was not in general admitted to the center of the *town* of Petcheri with my narratives of the Gospel. The people in that town are occupied in amusing themselves, and they have no interest in questions of faith.

In the village of "Rogozino" I distributed and sold Evangelical literature. In one house I was *not permitted to depart,* and it was insisted upon that I should stay overnight.

Some *gave to me addresses* along the road, that I should without fail visit these places.

I called also at an artist's, a former officer, who invited me to come and speak with him. He showed me a wonderful painting, the resurrection of Jesus Christ, on a canvas of large size, but he, poor man, is a prey to alcohol. He tries to become rid of this vice with his own strength, for up to this at least he does not believe in the strength of salvation.

An *attempt* was made *to murder* Brother Isakoff because of his Evangelical faith by "Pravoslavnia" peasants, but *through this his relatives began to have interest in the Gospel,* having up to then been indifferent to the faith.

I came to the estate of "Gorushka" and heard there the women gossiping among themselves that I sell "Pashkovite New Testaments". I opened a New Testament and read to them: "The Gospel *of Our Lord Jesus Christ".* Then I began to explain the Gospel.

I came to one place where a wedding was being performed, and I was invited to attend. A Greek Catholic (Pravoslavni) priest was there, and he asked me where this literature was from. I responded, "From the Evangelical Christians, through whom, by the Lord's love, the light of Christ is spread". The priest (commonly called by the country people a "father", "batiushka" or a pope) repeated to himself, "Well . . . well . . ." I started to preach the Gospel. All of a sudden the priest rushed up from where he was sitting, and started to shout that people after getting our books stop visiting and giving to the Pravoslavni church.

I started to explain the conception of church according to the Gospel. Then in his wrath the *priest took hold of the door* and so *fiercely shook* it that he nearly tore it off the hinges. After that he ran away.

At one of the meetings a man addressed me and said, "I longed to come to your meeting to become free from the sin of smoking". I started to preach to them of Christ the Crucified, who died to make us free from our sin.

At the village of "Small Milisi" ("Malie-Milisi") there lives a *socialist and atheist.* Not long ago he wanted to commit suicide but the wound on his neck was not dangerous, and he recovered. Before that he had opposed the Word of God, *but now he listened to the sermon* eagerly. *Again* was I invited to this house.

At another meeting a young man ran to fetch his father, who had wanted to hear a sermon for a long time. I was invited to go to another better and larger house. The owner sent his daughter *to call neighbours,* and God gave us a splendid meeting. I was *asked* to turn in also *another time.*

At the village of "Korjakowo" our meetings had earlier been held also, and the people had then been opposed. *But today I found no opponents there.* When I spoke, the people said that verily it was as the Gospel said. A man stood up and said that for our preachers who came to the village the classroom of the school would be always open.

In the village of "Wasgi" the women wept during the meeting and said, "If the Gospel were explained like this at the Pravoslavni church!" Again I *was urged to return.*

At the village of "Kamenka" the people of a house, as soon as they saw me, *stopped working the flax* and came to hear me preach. On the top of the large Russian fireplace was lying an old woman. Weeping, she said, "How can I, a *blind,* become a believer?" I then read from the Gospel the story of the man born blind. It pleased the people greatly.

At some places the people talked foolishly of our paying the people for joining us, and from the expression "the blood of Christ" some made the conclusion that we must write our names with blood in a book, and so on.

I have held a meeting close to the Russian frontier.

There is a *crying need for Gospels* and of the kind of tracts that you sent to us. Please send as many as possible of these. *Send more Bibles and religious books,* according to the list enclosed.

Your last parcel of literature reached me safely. Many thanks for all the trouble which you have had. I greatly regret that my bad handwriting causes you so much delay, but I must write at night—I do not wish to lose a single day.

At some places the people are very suspicious about us. They say we inscribe ourselves with blood. *A woman requested me to show her my fingers.* Luckily I had no scratches on my fingers. Then gradually the people started to listen to my words. One woman was particularly *opposed* to me, but *finally* she asked me *to partake of her meal.* The discussions went on up to two o'clock in the night. As I was leaving the people *asked me for books, which they at first had dreaded.* I was *invited* to come once *again.*

A dark corner is this South-Eastern part of Eesti (formerly called Estonia). Much enlightening is there required.

I have a whole list of invitations to go to different villages.

With heartfelt greetings to all brethren and sisters, and thanking the Lord and you for all, I remain,

Your brother in Christ, Ivan Morjakoff.

PERSECUTION STILL—AND HUNGER

I do not feel that you would like to receive reports telling the number of meetings I have held or how many people have been present. From no report could you ever grasp the nature and inner spirit of the work. Therefore, I always try to give you a description of one of the finest things which has happened during the month. With this letter I am sending a description of my first missionary journey, which lasted five days. Each day we had at least three meetings. God really blessed our efforts.

The work in the Greek Orthodox Sunday School is going on beautifully. Sunday after Sunday the Gospel is taught. The parents of the children constantly are coming to thank me for the "very noble" Christian work which we are doing for the children. They say that their children are much better than they were three months ago. Sometimes they wonder if these children are the same that they had before.

I have asked a young girl to come and help me in the work, for I am not able to teach and do everything else besides. We have now 130 children. We divided the Sunday School into two departments,—primary and junior. In each department we are having two classes. We need many more teachers, but we do not have room to put them.

The work is hindered by having no hall in which to begin real Sunday School work. We shall need about $15 a month for it,—$10 of this for rent and $5 for Sunday School material and furniture. We pray that the Lord may help us.

If God permits I want to have a Summer Bible School. I am greatly encouraged by the work, although persecution is again aroused, not on the part of the Greek Orthodox dignitaries, but on that of the Public School teachers. They try to stop the children. They have threatened that the names of those who came to our Sunday School will be written in the black list of the school and that tar will be rubbed on their faces and mouths. In spite of this the children are coming. Pray for us. We are strong in the Lord.

The work in the church goes on nicely. We had the pleasure of accepting sixteen new members into our Young People's Society. We have our regular meetings every Sunday afternoon, which have been for many an inspiration. Every last Sunday evening of the month the Young People's Society takes charge of the church service. We invite some one to speak on this occasion and the whole service is conducted by the youth of the church. These meetings have been a great blessing for the whole community. The church has always been full of students and intelligentsia—the very best people of the city. We do our best for Christ and leave the rest in His hands.

To be an ambassador for Christ today in Bulgaria, the very first thing you must do is to feed the hungry one, then to speak to him about Christ. Yesterday a young man came to me. He was ragged and having eaten nothing for two whole days. His face was pale and there was no ray of joy in his eyes. *The world for him was an awful place to live in.* I had to give him food before I spoke about his Heavenly Father. The spiritual and the material crisis through which my beloved country is passing just now is unmatched in the history of the nation.

Pavlina Dimkova.

RUSSIAN MISSION IN CHINA

Harbin, China, March 9.

Peace be unto you, my dear brother! I am greeting you with the love of our Redeemer, the Lord Jesus Christ, who has left His heavenly habitations to bring us Salvation, took our guilt upon Himself, tasted death for our sins and has risen for our justification that we should not perish, but have everlasting life!

I have received from you two packages with tracts,—the memorizing leaflets, extracts of the Holy Scriptures and also one magazine, for which I do thank you very much.

We are thanking God for His Church, which is His Body, fulfilling the mission of of Christ, testifying about His saving power to the sinful world. We are also thanking God for you and for all the true children of God, who are taking care of us, who are far away, strange in language and customs, but one in Christ's love.

I am glad to share with you the good news that the King's Business in our place is progressing. Last year six souls were accepted into the church. By this time there are some who are seeking the light.

There is one great need which stands in our way while worshipping God, as follows: It is very hard for us to find a hall fit for the meetings in the city of Harbin, that would do the service of a church. There are some buildings which can embrace from seventy-five to one-hundred persons but the rent for the same is very high: about two-hundred Chinese dollars per month. It is impossible for us to supply the amount among the members, because life is very hard on them anyhow.

The landlord of the house in which the church is taking refuge, has refused us the rent of same, due to a thorough remodeling of the house. For the present we are looking for another hall, but as yet we were not successful in finding one, due to the high rent. On the other hand, we cannot discontinue the meetings. The Gospel tells us: "And Pilate answered and said again unto them; What will ye then that I shall do unto Him, whom ye call King of the Jews?" Mark 15:12. "But we walk in the Light, as He is the Light, and we have fellowship one with another." "The Blood of Jesus Christ, His Son, cleanseth us from all sin."

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Hebrews 10:25.

We felt compelled to write you about our need, sharing our sad news with a heartache, calling your attention to the Scripture.

But because we have no earthly goods of any kind, we felt strongly led to call on those who are blessed with the riches and who are open to the call of the Spirit for Jesus Christ's sake, for His less fortunate brothers on this earth. Listen to what God's Word tells us in: Matthew 25:40. "And the King shall answer and say unto them: Verily, I say unto you: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it *unto Me*."

We are directing ourselves to you and we are calling. Dear brother, you who are the watchman of the interests for the distribution of the Gospels in order that His name may be exalted—*Do help us in our great need and grant joy unto the children of God,* that we may be able to continue to praise His name: See Philippians 2: 9-12. "Wherefore God also hath highly exalted Him and given Him a NAME which is above every name: That at the Name of Jesus, every knee shall bow, of things in Heaven, and things on earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Therefore we are asking you to help us in co-operation with other children of God on the other side.

We are looking forward towards your messages and gifts of love for us, who are under such a pressure.

I am greeting you, as one of His children.

S. Badintzeff.

MORE BIBLE TRANSLATIONS NEEDED

Berlin.

I do thank you very cordially for your kindness while sending me your fine periodical which I enjoy to have, as well as for the book by Dr. Gaebelein:—"Christianity or Religion."

I was glad to notice while reading the periodical that Miss Margaret Griffith is taking an active part in this holy service. In the year 1925, Miss Griffith and Sister Nina Melnichenko were living in the Mission, "Light of the East," that is located in Wernigerode. Both of them know about my labors in the vineyard of the Lord, i.e., the translation of the Holy Scriptures into my mother-tongue, the Ossetish language (The Uralt-Iranish).

May our dear Heavenly Father bless you richly, as well as your so precious service in His vineyard, and especially among the 146 different nationalities that are inhabiting Russia who are looking forward toward the translation of the Holy Scriptures into their own language, or mother-tongue.

With the love of our Lord.

Georg Baiew.

HEBREW WORKER IN RUSSIA

Kiev, March 18.

Peace be unto you!

I have received *The European Harvest Field* and express my most cordial thanks. Due to the fact that I am able to understand a little bit while reading the English language it was a real pleasure to me to read its pages. I rejoice how marvelously the Lord is working in so many hearts, especially in locations where the Catholic Church has so much power, persecuting those who are anxious to live the life put before us in the Gospel. And for all the wonder-working power, with which the Lord is working through the channel of *The American European Fellowship,* I bring Him my praise of thanksgiving.

I am a Hebrew Christian and because my soul is burdened with the desire to bring to the Jewish people the Gospel of Salvation like Paul, who was concerned about Israel and their salvation,—I would like to add several thoughts and facts in addition to your article, entitled "Does it pay to give the Gospel to the Jews?"

First I like to point to the fact that on account of the zeal of some Christians, who love the Jewish nation, and who are praying and laboring for their Salvation,—at the present we have all over the globe many thousands of Hebrew Christians.

Second: Many among the newly converted Hebrew Christians are bringing the glad tidings about their King and Lord,—the Messiah,—Jesus Christ, not to the Jewish people only, but even to other people.

My personal experience proved that other nations rejoice greatly when they happen to hear the preaching of the Gospel through Christ Jesus from a Hebrew-Christian; especially is this noticeable in our own homelands.

Oftentimes I have the privilege of taking part in the exposition of God's Word among our dear Russian brethren, at the *Evangelical Christian Union* in Kiev, and I like to tell you with what an eager zeal they are listening and what a joy is expressed on their faces, when they hear the announcement made by the brother in charge, that "A Hebrew Christian will preach to them the Word."

Every time, when I am preaching among the Russian brethren, I am conscious of receiving a double portion of blessing for this reason: First, the Russian brethren are rejoicing. Second, the Hebrews that are attending these meetings have opportunities to hear the statement about Messiah from the lips of a Jew.

J. A. Krasniansky.

THE CANON LAW IN ITALY

By the Italo-Vatican Concordat, recently signed by Mussolini and Cardinal Gasparri for the Pope, the Canon law of the Church becomes the fundamental law of the land, and the liberal laws made by the new Italy since 1870 will have to be amended to conform to the law of the Church. This means that the Evangelical churches which were tolerated and protected by the Constitution since 1848 can be closed if the canon law is enforced.

The canon law states that the Roman Catholic Church is the only true church and that every human being ought to belong to it. In the olden times they constrained people by means of the Inquisition. Mussolini has promised that "Protestants will not be persecuted, nor suppressed, nor annoyed," but he cannot speak for his successors.

The immediate effect of the Concordat is that it has renewed the opposition of the heirarchy and of the ignorant lower classes against protestants. Our missionaries write us that they are being annoyed and vexed at every turn. They can preach only in their churches, but can make no propaganda outside, nor can they speak a word or print or circulate any to which the priests may object, and which may sound derogatory to the State Church or its clergy.

Our pastor in Pisa, Rev. Galassi, has sent to Mr. Testa, our Secretary for the work in Italy, a large four-page red sheet printed by the Archbishop of Pisa, against Protestants, calling them "emissaries of the devil", "apostates", "miserables", "wolves in sheep's clothing", and warns people that they would commit a mortal sin if they should be present at any of their services or read their books. The only crime this red circular attributes to Protestants is that they circulate the book of the Gospel and the "Guide to Jesus".

So if on the one hand the outlook seems dark for the spread of the Evangelical work in Italy, our faith is strengthened, first by the promises of God, for the Lord will take care of his own and "the gates of hell will not prevail against the little flock to whom Christ has promised the kingdom," and secondly by the determination of our missionaries to stand true to Christ whatever happens.

We ask all our friends to lift up a daily prayer for "our brethren in Italy" and send a contribution to help on the spreading of the work there, for as usual the Gospel of Christ spreads more during persecutions. Send your contributions to *The American-European Fellowship,* marked "For the Work in Italy".

Stefano L. Testa,
Italian Secretary.

MY FIRST DAY IN RADOST

By David Liebhaber

The mass of Jewish men congested in that hall, gave the impression of one stout, massive, swaying body of humanity, interspersed by numerous shaking heads, sweaty faces, ardent eyes and moving lips. A noise, a din —one's own voice was inaudible. Suddenly the chaotic confusion subsided and out of the stifling atmosphere there came an echo of, "Shah, shah, there he comes."

A young man about thirty years of age, darkly tanned, well built, with an earnest face and pleasing personality, appeared. "That is he, the Meshimud," whispered a boy standing at my right hand and pointing with his finger to the pulpit.

That was my first visit to Mr. Gitlin's Gospel Mission in Ogrodowa, Warsaw, on one of the rainy, autumnal Sabbath afternoons about three years ago.

While my acquaintances with the New Testament extirpated every vestige of bitterness with which I was imbued from my childhood toward the person of Jesus, my familiarity with his professing followers failed to eradicate the hatred hidden in my heart to them and especially to Jewish Missionaries.

Somehow, the simplicity of the preacher and his heart-to-heart talk diminished my prejudice. When the meeting was over, we had a hearty talk, which resulted in my first visit to the Radost Bible School.

How do they live? How do they act? How do they talk? These were the questions with which my mind was absorbed. I had no trouble at all either with person of Jesus or with his teachings. I found Him worthy of His high claims and His ideals merited my subordination. There was also no trouble with my will. I was craving to live and to strive for the good, if I could only know what the good is. However, these Christian ideals were only good dreams to me. I had to be convinced of their actuality. I had to see them put to action. That was exactly what I saw and found in the Radost Bible School.

It was there where I saw the love of Christ manifested. His teachings practiced, and His life exemplified. It was the lives of that great family which made Christ real to me. Only one day's activities of Radost revealed to me the great Master of that place. Only one day in that warm, godly atmosphere calmed my furious spirit and melted my hard, stony heart. Only one day of watching the lives of those dear men and women told me the story of Christ, of His love, and of His salvation in such an emphatic and effective way that I, too, yielded my will, my life, and my all to Him and became one of them.

For thirteen months I was privileged to drink with a thirsty heart the teachings of God and feed my soul with heavenly food.

By the kindness of American friends, I was enabled to enroll as a student of the Moody Bible Institute of Chicago, from which I now graduate.

I also express my heartiest thanks to *The American-European Fellowship* which by supporting, spiritually and materially, the work at Radost made it possible for me to test the love of our Lord and Saviour Jesus Christ and to be by His grace what I am.

REJOICE WITH THOSE AT RADOST

Radost Bible Courses Radost, Poland,
March 19, 1929.

Peace be unto you.

We are rejoicing seeing of the Lord's blessings abiding again upon our God-given place Radost, and we have to recognize that the Lord Himself led us back to this place, in spite of Satan, who was anxious to destroy these wonderful opportunities in preparing Christian workers, in which this land has such a great need.

Glory to Jesus, Radost is going to be not only a well-known place but a place which will continue to shine all over this land. Never before have we been so rejoicing as now to recognize that besides the Jewish work and the Jewish converts we had during the last few years, there are especially workers prepared here during the last four years, who are laboring now in almost every part of Poland.

I am sorry that Professor Gitlin is so occupied with his work that he has no time to write any letter, and he has not any secretary knowing enough English to be able to write for him.

I know that our friends of the dear *Fellowship* are anxious to know how things are going on. I would like to thank them all for their prayers and deeds. We are feeling the prayers of the saints. This is one of the reasons for God's blessing us so abundantly.

Please, tell our friends that we are feeling the presence of the Lord in every phase of our work here.

We feel also that the time is short. Perhaps it is the last opportunity we have. This is the reason we are rejoicing to prepare workers—as many as possible.

We need much prayer and help to bring our dear place Radost into a better condition, because of the year and a half during which it was desolated.

We are happy to know that the *Fellowship* is standing with us, giving us their interest, prayers and means.

Respectfully yours in Christ,
Mrs. Clara Gitlin.

NOTHING TO COMMEND

I am thinking first of the change in my own life. Remember we lived in the Holy City. Jerusalem is divided like this. When you enter from the Jaffa Gate, and go from the left, you have what is called the Latin Quarter, where all the Roman Catholics live. Then from the Latin Quarter you enter into the Greek Orthodox Quarter, where the Holy Sepulchre is situated.

When I was a boy I never attempted to enter these Quarters. If ever a Jew went by mistake into the Church of the Holy Sepulchre in those days he was killed, and there was no redress. From the place where you find the Church of the Holy Sepulchre you come to the Moslem Quarter, and the Temple site is there. The Jews could go anywhere in the Moslem Quarters. We could go into the Temple area whenever we wished to do so, but we dare not, not because of any Mohammedan rule but simply because we were Jews, and we considered ourselves unclean, and an unclean person could not enter into the Holy Place. From the Moslem Quarter you pass to the Jewish Quarter where the Synagogues are. From the Jewish Quarter you pass to the Armenian Quarter. Now, whenever I had to go from the Jewish place of worship I had to pass through this Armenian Quarter, and I always had to prepare myself for something unpleasant, either for getting a few stones thrown at me, or for getting my hat stolen, or something else. I always expected something to happen.

So you see, as a boy, there was nothing in my life and experience and nothing in my environment that had anything in it to recommend the Christianity of Palestine to me. I hated it.—"Retrospect and Prospect,"

By Rev. S. B. Rohold, F.R.G.S.

THE REVIVING NATIONS

1. Israel.—A century ago there were but 500 Jews in all Palestine. Now they number about 160,000. Over 100,000 of these have returned since the World War. Colonization began in 1882. There are now over 100 Jewish colonies in the land. Recent agreement opens the way for the Jews of the world to unite in restoring Palestine. Lord Melchett of England, noted Jewish financier, has just given $500,000 for colonization work in Palestine. An oil pipe line and a railway are to be laid from Mosul to Haifa, and the government will make a great harbor of that port. Work on the harbor is now beginning. The Jordan hydro-electric works will supply power about the end of 1929 or early in 1930. Many new industries will spring up in consequence. The Hebrew University is growing rapidly. In due time the Temple will be rebuilt at Jerusalem, for which the Jews are already training men to act as priests. And Britain holds the land against the future day of battle.

2. Greece.—Freed from Turkey in 1919, this classic land has slowly won back nearly all her ancient territory, including Crete, seat of the first naval power in history (before 1300 B.C.) Transfer of the Greeks of Asia Minor to Greece after the fall of Smyrna in 1922 had aided in consolidating Greek wealth and power, and Greece is better prepared for her role in the end time than ever before. Since the Antichrist is most likely to spring from Greece or the Balkans, it is worth while to watch this region keenly, for when he arises he will push "toward the south (Egypt), and toward the east (Syria or Iraq), and toward the pleasant land" (Palestine: Daniel 7:24; 8:9), all the while waxing exceeding great" till he is able to leap to the headship of the Roman Empire.

Thomas A. Chalmers.

ON THE CRIMEAN FIELD

Theodosia, Crimea.

I have a sincere desire to share with you my great joy, which the Lord has bestowed upon me during the last time: due to the infinite grace of our Saviour and Lord Jesus Christ I was privileged to travel two weeks in the Lord's business and the Lord was blessing my ministry and the testimony of his marvelous love.

I went through the following cities of the "half island" of Crimea: Jalta, Sebastopol and Simferopol, where the Lord gave me the openings for many meetings, for the Jews as well as for the non-Jews. Everybody was listening with attention and with hunger of soul for the Words of His Book.

I pray: "If it is His will that my labors may continue, He will help me in doing so."

M. Fidler.

SUICIDES DAILY IN AUSTRIA

Vienna, March 23.

Dear Brethren in the Lord!

With warmest thanks we acknowledge receipt of your gifts:

You certainly have heard of the hard stress and need which the hard and long winter brought over Austria. Praise the Lord that He has helped us through wonderfully and that we are receiving for the continuation of our work such encouraging gifts as yours. The need of evangelization in Austria is becoming always greater. Daily cases of suicide are reported in the newspapers, most of them for want of employment, but some also of people who are just tired of life.

May the Lord bless your work everywhere!

Yours in His service,

Max Monsky.

THE LACK OF TRACTS IS TRAGIC

"This people say, It is not the time for us to come, the time for Jehovah's house to be built. Then came the word of Jehovah— — Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste? — — Ye looked for much, and, lo, it came to little — — Why? saith Jehovah of hosts, Because of My house that lieth waste, — — Therefore for your sake the heavens withhold the dew, and the earth withholdeth its fruit." R. V.

Do not these words from the first chapter of Haggai have a present day application to the church which has so sadly neglected the "house of Israel" and explain the dryness and lack of fruitfulness in it? The remainder of the book gives ground for believing that now that many are stirred to give the Gospel to God's covenant people, the reviving for which many are crying to God is not far distant.

The lack of tracts and good reading matter in Polish is truly tragic. Think of a city in civilized Europe, of perhaps more than a million people, and not one place where tracts in the language of the land can be purchased! There is one store where Bibles and some religious books in Polish and German can be purchased. Thank God for this and that the British and Foreign Bible Society has a depot here.

False cults have their agents and literature here. When coming to the home of a Jewish man who attends the meetings under the auspices of the *Fellowship*, found some one there seeking to sell Russelite literature in Yiddish!! While he did not take any he has already been poisoned by Theosophy though he says he is a believer in Christ and is known as a "missionary" by his neighbors. Dear "Prayer Helpers," just now the door is open for Scripture distribution. How long it will be no one knows. The seed is the Word of God (Luke 8:11) and must be sown if there is to be a harvest in this land so long deprived of it.

You have helped to send some of us here, now may we together look to God for help to "buy up the opportunities," and to burn the shame of it on our hearts, that so few in Europe know that "whosoever will" may come "without money and without price."

Grace Edna Mott.

MISSION WORK IN SILESIA

Krolewska Huta, April 2.

These days have I received a check for $40. I am enclosing herewith the voucher for your gift of love; at the same time I am conveying my cordial thanks. May the Lord of the Harvest bless richly the efforts of His children.

We are living in very earnest days. Satan tries very hard to bring to naught the work of God: the devil tries to attack the work, wherever it is possible for him. Therefore it is necessary for us, His children, to be very zealous during the short period of grace to uphold the Lord's work. Eph. 1:9-10.

In our place, where the Gospel is preached so scarcely, it is very necesary to present the Gospel to the sinners, but it is still more important to instruct the new converts and to train them in order that they also may be used to spread the good tidings. In our new work there are very few older experienced believers, who could render this service. As far as I am concerned I am anxious to be used by the Lord as long as this opportunity is given to me by the Lord.

The opportunity is given to me partly through your help by the grace of God, and I am willing to be used by the Lord according to His will. I do believe firmly that He will bless my humble efforts as He has blessed them until now.

During the last week I returned home from a three weeks missionary journey in the Czecho Silesia, where I was permitted to visit twelve locations and was enabled to quicken the believers through the unsearchable riches of His Word.

For the present I do plan to remain a few weeks at home, where the Lord is also blessing us richly.

To our deep regret we are not able to invite people to our meetings in the old Mission, because our location is far too small, and cannot embrace all the people who are anxious to come. The number increased so much that the hall outgrew its usefulness. Please pray for us; that the Lord may meet this great need of ours of the hour! With many cordial greetings,

J. Mrozek.

"The Cigarette," *by Col. E. N. Sanctuary*

In Tract Style with attractive cover.

A terrible arraignment of this curse of the youth of the World. **10c** each, 20 for **$1.**

AMERICAN-EUROPEAN FELLOWSHIP

156 Fifth Ave., New York City.

SPLENDID TRACT MINISTRY

Snojmo, April 8.

We rejoiced to note your interest in our work here, and thank you for the good gift of $40, for our tract work. We praise the Lord for having sustained us thus far, and we were almost surprised when we recently took a look at the extent of that ministry, just how much the Lord has done. And this especially when it is considered that it is not very long that we receive any help at all directly for tract work. The need of it has been so imperative that we were constrained to curtail our expenses in every conceivable way in order to make it possible.

At first we started to buy such tracts as were to be had, but besides being expensive, the selection also became exhausted, so we were compelled to start tracts of our own. There are no tracts available as in the English or Spanish languages, where there are several societies that furnish them for free distribution. As usual, it takes some time before interest is being taken in any kind of work, and to wait so long meant to lose time and opportunities. Thus trusting the Lord, we launched out, giving out of the fullness of our heart, and what we could save from the mouth. The result is, as far as records have been preserved, about 50,000 Czech tracts of various sizes up to eight pages; about 1500 magazines of 14 pages, Czech, German tracts,—55, 626, and of those that we bought, 105,126 tracts.

Since we have begun to print ourselves, first Czech only, then German also, we reached the total of 296,500; plus the previous 105,126, would be 401,626 tracts, at least of four pages, making 1,606,000 pages of literature. Praise the Lord!

It is a privilege that we can send our tracts not only over Europe, but even to America, North and South, and a plan is on foot to enlarge even more the present edition and distribution free. Of course, there is considerable work connected with it all, and having also daily meetings in our local mission, in two languages, you can imagine that there is plenty to do. Every Saturday forenoon, rain or shine, there is a market, and we spend 1½ to 2½ hours to give out tracts that are being carried to the surrounding country. This we enlarge still, by going at some distance in the country and giving out tracts from house to house. This, of course, leads to inquiries and correspondence, and ought to be followed by visits and meetings. Now we do not have wings yet, but pray at least for an old bicycle, that some one has standing useless in the attic. (Ladies' bike also).

One of the saddest drawbacks is the lack of permanent headquarters, where we might work to advantage, instead of losing so much time in going back and forth, not to speak about ruining the health in living in a damp basement. We are glad to give even life, but must it be thus wasted? Please pray for us. Charles and Edna Lukesh.

HUNGARIAN MISSION LABOR

Hodmezovasarhely, Hungary, April 17.

It is a great encouragement to me here in Hungary to feel that you are interested in my work. The Jewish people were always on my heart and I had special plans to work among them here, even before I left America just a year ago. I never fail to preach our adorable Master among them. Thus far I have made a number of friends among these chosen people of God. Just a few months ago I had my four beautiful pictures framed by one of them. To display the splendid framing work done by him he exhibited them in his store to the full view of the public. The subject of these pictures are Christ before Pilate, Christ on Calvary, Christ and the rich young man, and Christ in Gethsemane. As the pictures stood there I had a good heart-to-heart talk with my Jewish friends, concerning the marvelous meaning of the subject the pictures portrayed. They all listened with evident attention and I believe my discussion will bear fruit. Eugene Nagy.

We Are Glad to Announce

A Special Combination Offer

to the readers of *The European Harvest Field,* giving them an opportunity to get two magazines at a special price.

The European Harvest Field sells regularly at $1.00 per year in U. S.

The Jewish Missionary Magazine also sells regularly at $1.00 per year.

By filling out the coupon below you can get the two for $1.80, provided you are a new subscriber.

There is probably no finer monthly interpretation of current world events than the writings of Dr. Chalmers. His comment on Jewish affairs is especially interesting, especially as it concerns Prophecy still unfulfilled.

Gentlemen:

Please send me *The European Harvest Field* and *The Jewish Missionary Magazine* for a full year at the special rate of $1.80, for which you will find the amount enclosed. $2.20 in Canada.

Name .....

Address .....

.....

STATEMENT OF RECEIPTS FOR THE MONTH OF MARCH, 1929.

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
4352	$ 70.00	4396	5.00	4440	1.00	4484	10.00	4528	1.00	4572	5.00
4353	15.00	4397	5.00	4441	12.17	4485	1.00	4529	1.00	4573	10.00
4354	1.00	4398	5.00	4442	6.75	4486	1.00	4530	2.00	4574	10.00
4355	10.00	4399	5.00	4443	1.00	4487	1.00	4531	10.00	4575	2.00
4356	5.00	4400	1.00	4444	52.00	4488	1.00	4532	12.50	4576	2.00
4357	1.00	4401	10.00	4445	40.00	4489	2.00	4533	15.00	4577	1.00
4358	10.00	4402	30.00	4446	1.00	4490	5.00	4534	1.00	4578	1.00
4359	12.52	4403	10.00	4447	25.00	4491	2.00	4535	1.00	4579	1.00
4360	2.00	4404	1.00	4448	5.00	4492	5.00	4536	5.00	4580	10.00
4361	25.00	4405	10.00	4449	10.00	4493	.54	4537	1.00	4581	30.00
4362	50.00	4406	100.00	4450	2.50	4494	4.00	4538	1.00	4582	19.25
4363	3.50	4407	1.00	4451	1.00	4495	11.00	4539	1.00	4583	5.00
4364	7.00	4408	25.00	4452	20.00	4496	5.00	4540	5.00	4584	10.00
4365	void	4409	1.00	4453	55.00	4497	1.15	4541	1.00	4585	8.50
4366	10.00	4410	25.00	4454	.10	4498	100.00	4542	1.00	4586	20.50
4367	20.00	4411	25.00	4455	100.00	4499	61.00	4543	40.00	4587	52.00
4368	10.00	4412	7.85	4456	1.00	4500	50.00	4544	20.00	4588	5.00
4369	5.00	4413	50.00	4457	6.85	4501	1.00	4545	1.00	4589	50.00
4370	20.00	4414	2.00	4458	1.00	4502	2.75	4546	10.00	4590	10.00
4371	10.00	4415	3.00	4459	2.00	4503	1.00	4547	2000.00	4591	1.00
4372	5.00	4416	10.00	4460	5.00	4504	5.00	4548	70.00	4592	1.00
4373	10.00	4417	5.00	4461	18.00	4505	1.00	4549	1.00	4593	1.00
4374	5.00	4418	15.00	4462	10.00	4506	3.00	4550	50.00	4594	10.00
4375	50.00	4419	35.00	4463	5.00	4507	14.25	4551	5.00	4595	140.00
4376	13.10	4420	5.00	4464	1.00	4508	10.00	4552	21.00	4596	12.50
4377	19.40	4421	2.00	4465	30.00	4509	5.00	4553	30.00	4597	11.80
4378	25.00	4422	1.00	4466	35.00	4510	1.00	4554	1.00	4598	10.00
4379	1.00	4423	20.00	4467	10.00	4511	25.00	4555	6.00	4599	47.28
4380	2.00	4424	30.00	4468	5.55	4512	.10	4556	1.00	4600	9.00
4381	1.00	4425	1.00	4469	10.00	4513	1.00	4557	1.00	4601	850.55
4382	2.00	4426	1.00	4470	.50	4514	1.00	4558	1.00	4602	25.00
4383	17.54	4427	1.00	4471	2.00	4515	1.00	4559	1.00	4603	20.00
4384	55.00	4428	1.00	4472	1.00	4516	23.40	4560	1.00	4604	5.00
4385	16.00	4429	10.00	4473	8.64	4517	.60	4561	1.00	4605	.10
4386	10.00	4430	1.00	4474	1.00	4518	.20	4562	2.00	4606	1.00
4387	5.71	4431	.25	4475	5.00	4519	.10	4563	1.00	4607	1.00
4388	24.00	4432	50.00	4476	1.00	4520	1.00	4564	1.00	4608	3.75
4389	8.50	4433	15.00	4477	.50	4521	1.00	4565	1.00	4609	1.25
4390	130.00	4434	5.00	4478	25.00	4522	1.00	4566	2.00	4610	5.00
4391	22.00	4435	1.00	4479	1.00	4523	2.00	4567	1.00	4611	1.00
4392	1.00	4436	191.49	4480	50.00	4524	1.00	4568	2.95	4612	5.00
4393	1.00	4437	1.00	4481	50.00	4525	2.00	4569	2.00	4613	50.00
4394	13.30	4438	5.00	4482	25.00	4526	3.50	4570	6.00	4614	5.25
4395	5.00	4439	6.00	4483	25.00	4527	1.00	4571	1.00		

Total $6311.49

Of this amount $113.10 is for subscriptions to the "European Harvest Field."

FORM OF BEQUEST

I give and bequeath to the **American-European Fellowship, Inc.**, a Corporation formed under the Laws of the State of New York, and located at 156 Fifth Avenue, New York, N. Y., the sum of ....., and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors.

In New York and some other States a will, to be legal, must have two witnesses. Checks may be made payable to E. N. Sanctuary, Treasurer, American European Fellowship for either Gentile or Jewish Missions.

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The magazine will sell itself if you will show it to your friends.

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LaGrange, Ohio

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